

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth" (I. SAM. 2: 10).

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SHEEP OF ANOTHER FOLD.

BY DR. JAMES E. TALMAGE. OF THE COUNCIL OF THE TWELVE
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

OUR Lord's likening Himself to a shepherd, and His followers to sheep, has been an inspiration to poets, preachers, artists, and devout souls generally throughout the centuries of our era. While all His discourses are fraught with a significance that increases with repeated readings, some of His utterances are of outstanding interest because of their universal application and personal appeal. The sermon of the Good Shepherd is prominent in this class. Read John 10.

None other than the Lord Himself has depicted so forcefully and yet simply the contrast between shepherd and sheepherder, between owner and hireling, between him who is ready to defend the sheep because he loves them, and the other who sees in the flock only so much wool, hide, and mutton.

Our literature contains no more striking differentiation of devoted service from money-loving effort than that presented in this brief, terse, yet comprehensive discourse. Every efficient laborer is worthy of his hire, or ought to be, be he ploughman, artizan or professional, artist, teacher, or preacher. Far from there being discredit in receiving wage for work, this reciprocal relationship is a fundamental necessity of community existence. But he whose sole purpose and interest is the wage, without devotion to the service for its intrinsic good, is but a hired servant and likely so to remain.

Never has been spoken a stronger arraignment of insincere teachers, false pastors, self-seeking hirelings—those who teach for pelf and divine for dollars, robbers who pose as shepherds, yet

avoid the door to the fold and climb up "some other way," prophets in the devil's employ who, to achieve their master's purpose, hesitate not to robe themselves in assumed sanctity, and appear in sheep's clothing, while inwardly they are ravening wolves (Matt. 7:15).

In the record of this profound discourse, one verse appears as an abrupt interpolation, bearing little relation aside from imagery with preceding or following verses. This reads: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

The Bible contains no related passage affording explanation. Commentators treat this verse as an isolated and unconnected utterance, and content themselves with the suggestion that the "other sheep" are the Gentile nations who are to be brought into the Jewish fold under the one Shepherd. The Jews who heard the Lord speak so understood Him. The Book of Mormon, however, illuminates our understanding of the quoted Scripture, and explains the Lord's purpose in speaking as He did and in leaving the subject without further exposition.

Shortly after His ascension, Christ visited a detached body of Israelites then existing as a great nation on the Western Continent. To them He declared Himself to be the slain and resurrected Son of God, through whom alone salvation was made possible to man. He gave them precepts and commandments, and chose twelve disciples, whom He ordained to teach the gospel, and to administer in His name the ordinances thereof. To them He said, referring to the Jews amongst whom He had lived and died:

"This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And now because of stiffneckedness and unbelief, they understood not my words; therefore I was commanded to say no more of the Father concerning this thing unto them * * * And verily, I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching. And they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me."

It is evident that even the Jewish Apostles had failed to apprehend the real significance of the Master's words; for they had vaguely surmised that He would manifest Himself in personal ministry among the Gentiles, oblivious to the fact that He had been sent to the lost sheep of the House of Israel; and that only through the ministrations of His ordained representatives would the gospel be declared to the Gentile world.

But, as other parts of the sacred record make plain, the gospel is offered freely to the Gentiles of the earth, and they, through acceptance and obedience, shall be numbered with Israel, and be made partakers of the blessings assured by covenant to the righteous (See Book of Mormon, II. Nephi 30: 2; III. Nephi 16: 13).

THE LAND OF THE SAINTS.

(BY LOUIS WARD).

PERSONS who have never visited this country and whose knowledge of the Latter-day Saints is limited to the sensational books and articles by avowed enemies of the people, are wont to regard "Mormonism," so-called, as the religion of a community. They have the idea that every Latter-day Saint out here lives in Salt Lake City, and that Utah is only another name for this city. To a few it is a part of it. The people displaying their geographical ignorance in this way usually assert their supposed knowledge of conditions existing amongst the Saints with much assurance, amounting sometimes to impudence. When told the truth, they refuse to accept it and get angry.

The world believes that the Latter-day Saints are trying to conceal the truth about themselves and their homes, and that they are actuated in this by some sinister motive; usually the securing of women and girls for plural wives. Instead, however, of trying to conceal anything from the world, they are doing their utmost to spread the facts. The Church maintains in Salt Lake City a Bureau of Information for the exclusive purpose of giving information about itself, and this institution is visited by thousands of tourists every year. The President and most active worker is a native of England named Benjamin Goddard and a next-door neighbor of mine. He has, of course, been here for many years.

I think the idea concerning the people living in one community is due to the popular stories about persons "escaping" from the "Mormons." The scene is laid in Salt Lake City, which is described as having a high wall around it with armed sentries on duty at the gates, night and day. This would naturally imply that every member of the Church lived within the confines of the city, and it would be thought that the authorities of the Church had no control over anyone living outside these walls.

Now, if this article should be read by any one who is not quite clear upon this subject, let me say right here that these stories are, and always have been, without so much as a vestige of foundation. They are absolutely untrue. The community-idea, the walls, the sentries, and all is pure fiction—perhaps I should say impure fiction—and has been introduced for the sole purpose of giving color to the writings. When a group of persons are unpopular and universally spoken against, writers on these people—many of them, at least—assume a sort of journalistic license, and evidence of this has been abundant for many years in the case of the Latter-day Saints. Anyone who knows anything about journalism or literature knows the value of these “escape” stories in a book or a report, but none but the dishonest will fabricate them and give them to the world as true. Anyone, however, who wants the truth about the geographical situation of this people can easily obtain it for him or herself, by consulting any modern map of America. There is, certainly, no need or excuse for any one to listen to the malicious stories of enemies when information is desired on this point, or, indeed, on any other. Salt Lake City is the headquarters of the saints. It is the seat of the administration of the affairs of the Church. It is in this city that the General Conferences of the people are held, and where the chief temple and the great Tabernacle are erected. It might not inappropriately be termed the Capital of the saints. Anyone, no matter what his creed, race, color, politics, or anything else may be, is just as free to come and go as in New York, Paris, London, or any city in the world. The persons belonging to the Church of Jesus Christ of Latter-day Saints, instead of constituting the sole population of the city, as is generally supposed, are, in fact, a minority.

There are also many churches in Salt Lake City besides the Latter-day Saint. The following are a few that I can remember off-hand—Catholic, Presbyterian, Methodist-Episcopal, Episcopal, Christian Scientist, Baptist, Hebrew, Spiritualist, Lutheran, Assembly of God, Greek Church, Christian Church, Unitarian, Congregationalist, Seventh-day Adventist, etc. Some of these denominations have several churches. One does not even feel whilst walking about the streets of this city that he is in a place where an unusually large number of the people belong to one church. Tourists come here and expect to get “experiences” and “thrills” but they soon find that this city is very much like any other. I overheard a conversation between two ladies on the street-car the other night, in which one of them said that she could not see that Salt Lake City was different to any other city in the country. And it is not, excepting that it is the headquarters of the Church of Christ and the home of the only living Prophet of God. The casual eye would not notice this, because the Latter-day Saints are not a demonstrative people.

It was my intention to give some of the physical features of Salt Lake City and the Land of the Saints generally in this letter, but I find my space is going, and I must refer to a few things that are more important just now. I see by reports in the *Star* that the old spirit of misrepresentation and lying is abroad again in the land of my birth, and I want to do my little bit towards correcting it.

Going back to the popular idea concerning all the Latter-day Saints living in this city, the following facts should be known as widely as possible, and this silly notion and all that it leads to would surely disappear. The Church of Jesus Christ of Latter-day Saints (or "Mormon") has missionary branches all over America, all over the world, in fact, but its organized stakes, as they are called, or home churches, if you like, may not only be found in Utah, the State of which Salt Lake City is the capital, but also in Idaho, Colorado, Nevada, Wyoming, New Mexico, Arizona, Oregon, and in Mexico and Canada. In this vast area the Church has more than 800 (eight hundred) distinct places of worship called meeting houses, several temples, a goodly number of tabernacles, schools, and academies. It would take several days on a train traveling night and day to ride through the organized stakes of the Church, and yet so perfect is the organization that they all operate as one congregation.

The land of the saints comprises some of the most beautiful cities to be found in the world on the one hand, and some of the most undeveloped country on the other. One can easily get fifty or sixty miles from a railway. I have been thirty myself. Large or moderately large towns are so few and far between—remember reader, I am dealing with the New West, or Wild West of America, and not the comparatively thickly settled States in the Eastern and Southern section of the country—that many of the people hardly know what they are like. Thousands of young Latter-day Saints have never visited Salt Lake City, which is the metropolis for a large stretch of the intermountain country. But an extraordinary thing about the people living in these country districts—extraordinary to those who do not understand the great elevating influence of "Mormonism," and which makes them superior to any others of similar opportunities in the world—is the wonderful things they are capable of doing for themselves.

In hundreds of villages the population is purely agricultural, and, there being no "professional ministers" in the Church, the ecclesiastical affairs of the community are entirely in the hands of the farmers. The bishop and his assistants, or counselors, are farmers. High priests and elders follow the same calling. Now, in England, for example, a farmer would not be considered capable of conducting the religious affairs of a parish, but these "Mormon farmers do all that a clergyman has to do, and even more, in some

instances. They baptize, confirm, ordain, marry, and bury. They bless the Sacrament, counsel the people, visit the sick, feed the poor, the orphan, and the stranger. They are the real leaders of the people, which is not always the case with the clergymen, for if the people do not want them, they can get rid of them. Yet, with all this leadership and responsibility they are just one with the people. They work on their farms like their neighbors; their social conditions are the same; they are as easily approached as any member of the congregation. They have no badge of office, and one might talk with one a whole day without knowing he was the chief ecclesiastical official of the parish. I cannot, in short, see how anyone, not wilfully blind, can mingle with the ecclesiastical officers of a "Mormon" parish (ward, it is called) and not see that it is on exactly similar lines to the system in force in the days of the first Christians. I do not pretend, of course, that every one in the organization is perfect; such a claim would be foolish, but I do say that the organization, in spirit and letter, is identical with the system of the early Church, and is of God.

In my references to the agricultural villages, I should have stated that many of them were established by "Mormon" colonies, and in many communities there are not a sufficient number of people outside the Church to warrant their starting a church of their own.

Salt Lake City, Utah, August 24th, 1918.

WHAT OUR GOSPEL TEACHES.

WHAT a wondrous old world we live in, and how very plain is our duty, when we have been blessed with the true gospel and a desire to live as near as possible to the teachings of our Savior!

We are taught to love our neighbor as ourselves. We find it a pleasure to do a kindly deed for one another, and by trying to share someone else's burden, we invariably find our own troubles much lighter.

Have we not a privilege in prayer? For who among us cannot testify of the many blessings they have received through this channel. We can leave our boys, when they are far away, in God's keeping, knowing that He will protect them and allow them to return to us in safety, if He wills that they should.

Death does not hold such a terrible sting for us as is the case with the outside world, for we have the assurance that our loved ones are progressing in the spirit world, and it is for us to live our lives as though each day were the last, and then we shall be prepared for whatever befalls us.

It is glorious to realize how much we are blessed, and what greater mission can we fulfil than trying to shew unto others the only true way to happiness?

Bradford.

I. BANHAM.

PATCH THE RENT.

THE night prior to the dawn of Christ's advent exhibited a pathetic condition in religious circles.

Generations prior to this, the dawn of the meridian of time, there were two distinct classes of people—one the heathen, worshipers of their own handiwork, and the other a class branded as a peculiar people, because God, whom they worshiped, was not seen but dwelt in the high heavens.

These latter had a beautiful garment which warmed them, and in its beautiful coloring and workmanship established a pattern for each admirer to conform to. Yes, these people were envied by the heathen who had no such possession as this glorious gospel garment.

Time passed, and the garment faded; not for lack of dye or spirit of renewal, but the wearers became slothful. Yes, for centuries God's elect were satisfied with the faded, Mosaic fabric—but mark you, it was still intact!

Generations passed, and the once glorious garment weakened in the center and was, finally, torn asunder. God's children were divided, and their garment seemed useless; who was going to repair and renew it, and by what means? Surely, there were numerous remedies, for learning had reached an apex. The rabbis were supreme. As is written regarding their power, "At their bidding, the eyes of a rival would fall out, and were again inserted. Nay, such was the veneration due to rabbis that R. Joshua used to kiss the stone on which R. Eliezer had sat and lectured, saying, this stone is like Mt. Sinai, and he who sat on it, like the ark."

This channel of restoration should have sufficed. Peradventure, others might compete. There were organizations of scholars and doctors.—the exalted, Pharisaical party, the technical Sadducees, or, possibly, the task should have been given to the ultra-pious Essenes. The material was plentiful, indeed.

But, lo! here cometh the Unknown for such a prodigious task; I wonder what school, or cult, He represents. What? He stands alone! No, not alone. Truth is omnipresent. He rebukes the competitors and turns on the spotlight of truth, thus revealing their hypocrisy and egotism. Yea, the lowly Nazarene comes in person to renew the garment He wove on high. Could He utilize the various cults, or sects, which claimed that the heavens were bound and that revelation for the task was unnecessary? Jesus Christ reminded the disciples of John that the garment needed renewing, when He said, "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment and then the rent is made worse." Stability was possible only through the renewal.

(Continued on page 654.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 10, 1918.

EDITORIAL.

THE LATE CZAR NICHOLAS.

WE have, until now, refrained from commenting on the tragic end of Nicholas II., former Czar of Russia, thinking that the report of his death might, perhaps, be proved to have been inaccurate; but there is, presumably, no longer any doubt that he was put to death on July 16th, this year, and it seems desirable that the fact should be put on record on these pages. For his death means, not only the termination of the life of an individual, but the end of the rule of the imperial house of Romanoff, which came to power in Russia in 1613, when Michael III., a son of a priest, Philaret, ascended the throne.

Nicholas, who, after the triumph of the revolution, was incarcerated and sent to Siberia, was, it is said, given some sort of a trial before a Ural Regional Council, and found guilty of "crimes against the people," for which the death penalty was inflicted. It is now reported that the Central Executive Committee has approved the act, and that a large amount of diaries and documentary material, including correspondence with Rasputin, will be published later, in justification of it.

Nicholas was born in 1868, and ascended the throne in 1894. Only thirteen years before that time, his grandfather, Alexander II., one of the most generous and liberal-minded Russian rulers, was assassinated by Nihilists. Problems which he might have solved were handed down to his son, Alexander III., and were still waiting for a solution, when the late Czar found himself at the head of the affairs of the empire. They proved too much for him, though, and his reign became one of almost continual restlessness.

Czar Nicholas saw his country involved in the disastrous war with Japan, as a consequence, it has been said, of advice given by the German emperor—a war by which the prestige of Russia suffered greatly. During his reign the country has been the scene of many disturbances, with violence and bloodshed. Perhaps the most conspicuous of these is the massacre that took place on "bloody Sunday," in January, 1905, when a large procession of working-men were marching to the Winter Palace, where they hoped to be received in audience and given a chance to lay their grievances before the Czar, but where they were attacked by Cossacks, who killed hundreds of innocent people.

This massacre was followed by strikes and anarchistic outbursts in many places, and it is a question whether it was not one of the main sources to which the revolution that overwhelmed Nicholas may be traced.

There is another feature of Russian history during the reign of the late Czar, which should be noted. It has been a marvel to the rest of the enlightened world. We refer to the persecution of the Jews. Many of that race have, during the last few years, been murdered in cold blood, at various times and in various places in Russia. Whenever prominent Jew-haters decided to instigate a raid on the unfortunate people, they always succeeded, by setting afloat some absurd story about them. Sometimes the rumor was circulated that some Jewish Rabbi had killed a Christian child, in order to obtain human blood needed, as alleged, for some sacrificial rite. At other times it was said that the Jews were enriching themselves at the expense of their neighbors. Then a so-called pogrom was started. The Jewish quarter in the locality affected by the excitement was raided, property was destroyed, and, frequently, men and women were maltreated and murdered.

It might be thought that the Russian government was not responsible for such outbursts of mobocracy, but it is to be feared that they were condoned by the late Czar's government, and had the sanction of his spiritual advisers. At any rate, the government itself went so far in persecution that the United States government, a few years ago, terminated a commercial treaty with Russia, as a righteous protest against the attitude of the Russian government on the Jewish question.

The Jews may have their faults, both as individuals and as a nation; but God, on one occasion, told Abraham, "I will bless them that bless thee, and curse him that curseth thee," and this promise seems to apply to his descendants, for no nation that has treated the children of Abraham harshly has become great and prosperous. Russia, at one time, gave an asylum to the Jews who fled from persecution in western Europe. She prospered then. It is more than probable that if the Czar had taken a firm attitude for freedom of conscience and led Russia on the pathway of rectitude and justice, instead of following the counsel of fanatics, he would be alive to-day, honored among the great potentates of the world, and his country would have been saved from anarchy.

Nicholas will, however, always be remembered for the honest and well-meaning effort he made for the preservation of the world's peace, by inviting the powers to the first Hague congress in 1898. His proposition then was that the nations of the world should agree on the limitation of their military establishments, and gradually disarm. That was a blow aimed at aggressive militarism. If his proposition had been accepted and acted upon, we should have been spared the present awful world-war. But his proposition was not accepted. Still, the gathering was not in

vain. It led to the formation of the Hagne Tribunal, which was, at least, a forerunner of that great League of Nations which we all hope to see take definite form as one result of the gigantic conflict now raging.

Of the personal character of the late Czar, opinions differ, but all who knew him agree that he was vacillating and therefore weak. An anecdote is told of him, to illustrate this. It is said, that one day an ecclesiastical dignitary made a certain proposition and presented his arguments in favor of it. The Czar listened very attentively, and then answered, "You are quite right, my dear; I fully agree with you." Then a political leader came and made a contrary proposition. After having again listened attentively, he replied, "You are quite right, my dear; I fully agree with you." A little later the Czarina entered. She, too, had something to say. She told her imperial consort that he ought to have an opinion of his own, and not agree to all he heard. Again he listened meekly, and when the Czarina had finished, he said, "You are quite right, my dear; I fully agree with you."

This may only be a dainty bit of fiction, but it may also have some foundation in truth. The ups and downs of the Duma, and the conduct of the war, before the revolution, show the ebb and flow of contrary influences, over which the Czar had no power.

The Prophet Joseph came to the world with the message that previous to the coming of the Lord, kingdoms would be rent asunder (Doctrine and Covenants 81: 118). We have seen this prophecy fulfilled. The world has had warning of this war, and the calamities that are now visiting the children of men, just as the Jews, at the time of our Savior, were warned of the coming destruction of Jerusalem and the dispersion that followed. But the Prophet of this dispensation came, not only with a warning, but with the promise that the Lord would appear in power and glory, for the salvation of the world. And as his warning words have all come true, so will the promises God gave through him all be fulfilled. The coming of the Lord is at hand.

J. M. S.

MINUTES OF THE LEEDS CONFERENCE.

THE Leeds semi-annual conference was held in Westgate Hall, Bradford, on Sunday, September 29th, 1918. There were in attendance, President George F. Richards, of the European mission; Elder George F. Richards, Jr., of the Liverpool office; President Walton E. Bodily, of the Liverpool conference; President Joseph S. Nelson and Elders Ether L. Marley and E. Harry Clarke, of the Leeds conference. President Nelson presided.

The morning session, which convened at 10:30, was devoted, principally, to Sunday-school work. It began with the hymn, "Come, join our celebration," and invocation by Dr. George H.

Higgins. The hymn, "Behold the great Redeemer die," was then sung. The Sacrament was administered by Brothers Henry Ingham, and George Warnes, and passed by Brothers Wilfred Wheatley, Edgar Balme, Ernest Smith, and John Wilson.

President Nelson spoke on the Sacrament, comparing the sacrifice of a soldier for his country with the infinitely greater sacrifice of Christ for the whole world.

Sisters Emily and Nellie Briggs, of Pndsey, sang the duet, "We ever pray for thee."

President George F. Richards spoke of the responsibility resting upon parents, of bringing up their children in the faith. Children, he said, are the greatest blessing that can be given to man, but they incur an equally great responsibility. Abraham's obedience to God, shown by his willingness to offer up his only son as a sacrifice, resulted in his being blessed with innumerable posterity, a blessing which the world at large fails to understand. President Richards condemned those who regarded poverty as a reason for neglecting to obey the Lord's commands to rear up children for His glory. He cited his own experience to prove that the Lord would always provide for the faithful. He then enumerated some of the duties devolving upon parents. The salvation of their children is as important to them as their own, and these must be taught the truth, their characters must be moulded and their habits formed aright. A parent has greater power and influence with his children than has anyone else, and this power must be used wisely and well. All fathers should make themselves worthy to hold the priesthood, that they may be qualified to teach their children and to administer to them in times of sickness. The early years of a child's life are those in which his character and habits are most easily influenced, and it is required of all parents that they teach their children, before they reach the age of accountability, the first principles of the gospel; that they send them to Sunday-school, where teachers are prepared to help them to learn these truths; and that they have them baptized at the age of eight years.

The Bradford Sunday-school children sang, "Children's Praise," the congregation joining in the chorus.

Elder George F. Richards, Jr., in addressing the children, reminded them that Sunday-schools and home benefits were all provided to prepare them to fulfil their duties well in their future lives. Children know that their parents are wiser than they and willingly obey them. So God, who is the Father of all, is wiser than all, and He desires that His children should strive to keep His laws, for their own sakes. In both cases, the children are given free agency, but they who put their faith in their parents' guidance fare best. Earthly parents are best fitted to guide their children through the safe channels of life, and only in God, the great parent, can we trust to lead us safely unto life eternal.

After the singing of the hymn, "Behold a royal army," benediction was pronounced by Sister Mary E. Sandets.

The next session convened at 2 p.m. The hymn, "Behold the mountain of the Lord," was sung. Prayer was offered by Brother George F. Balme, and the hymn, "Israel, Israel, God is calling," was sung.

President Nelson announced the various meetings to be held during the month in different parts of the conference, after which he presented the names of the general and local authorities of the Church. All were sustained unanimously.

Sisters Elsie Harpin, Ivy Shaw, and Lucy and Florence Walker, of Halifax, rendered a quartet, "The Lord is my Shepherd."

Elder E. Harry Clarke commented upon the resurrection of the body, and the different degrees of glory to which resurrected beings may become eligible. To obtain the highest blessings prepared by the Lord, obedience must first be rendered to the principle of baptism. This ordinance is absolutely essential for all people of mature age, but not for infants, who are sinless.

The congregation joined in singing the hymn "O my Father."

President Walton E. Bodily said there were many differing sects in the world whose teachers would lead the seeker astray from the way of salvation, but the sure way to know was to take the words of the Savior Himself. He proved from the Scriptures that God, the Father, and His Son, Jesus Christ, each possesses a tangible body, parts and passions. There can be no salvation, he said, without an intelligent knowledge of the power and personality of God.

Elder George F. Richards, Jr., occupied the remainder of the time in a discourse on the restoration of the Gospel, the establishment of the Latter-day Church, and the missionary work that is being done throughout the world. Not only is the restored gospel, he said, being taken to the people on the earth, but it is also being preached to the dead, whilst temples are being built in which the necessary ordinances may be performed for them. The great message of the Church of Jesus Christ of Latter-day Saints is that in the last days, the true Church of Christ has been restored. The men who preach this doctrine possess the holy Melchizedek priesthood, and faith in God, which are greater and more powerful than any merely intellectual force.

The meeting closed with the hymn "Lord, dismiss us," and prayer by Brother Sam Craven.

The evening session convened at 6 o'clock. The opening hymn was, "The morning breaks." Brother John W. Turner offered prayer, and then the hymn, "Glorious things are sung of Zion," was sung.

President George F. Richards reviewed and enlarged upon the themes discussed during the day. He explained how God is a tabernacled Spirit, a glorified Being, with a tangible body, and

that Jesus Christ is His only begotten in the flesh. The Holy Ghost is one of the Godhead, but is without a body, He being the means by which the Father and the Son communicate their will to man. Salvation, he continued, can only be obtained through faith, and a consequent obedience to all the commandments of the Father, e.g., repentance, which leads to a desire to reform, baptism for the fulfilment of the law and the remission of sins; and the reception of the Holy Ghost by the laying on of hands, when the Spirit of God will bless, cheer, and counsel the faithful. With regard to baptism, President Richards showed how the ordinances have been changed, and in many cases done away with. For fifteen centuries, he said, the passage in John 3: 5 was never thought to refer to anything but baptism by water. To-day in spite of false teachers, the baptism of the water and of the Spirit are necessary before one may enter into the kingdom of heaven. No other mode of baptism but that of immersion conveys the similitude of birth, death, and the resurrection. The alteration or discontinuance of ordinances has never been authorized by Christ, who instituted them. In these last days, the true methods have been restored, and, moreover, temples are being built and genealogies gathered, for the baptism into the Church of the teeming millions who have died without having heard the gospel.

Brother Leonard Higgins rendered a violin solo.

Elder Ether L. Marley continued the subject of baptism, showing how all mankind shall at some time have heard the gospel, and shall have received that ordinance. Peter tells us of the gospel's being preached to the dead, and that the ordinance of baptism for the dead was understood in the primitive Church. During the Millennium there will be ample time for the completion of this work.

Sister Ethel Walker sang "Nearer, my God to Thee."

President Joseph S. Nelson testified that the words spoken during the conference were given by the inspiration of God, and with His authority. He urged his hearers to make ready and to be ready at all times to answer the call of the Lord, whether it were to work for Him in this world, or to journey to the next. He prayed that all might leave the meeting desiring to know more of the gospel and to unite in spreading the truth.

After the hymn, "O Lord, our Father, let Thy grace," President Walton E. Bodily pronounced the benediction.

On Saturday afternoon, September 28th, in Westgate Hall, Bradford, President George F. Richards and Elder George F. Richards, Jr., met the priesthood and lady missionaries of the Leeds conference. President Richards gave a very valuable talk on the necessity of obedience to all the laws of the gospel, whilst Elder Richards, Jr., spoke of the benefits derived from the cultivation of happiness.

A very successful concert was held in Westgate Hall, Bradford,

on September 28th, preceding the semi-annual conference. About one hundred and sixty Saints and friends congregated to enjoy the good program.

HETTIE GELDARD.

PATCH THE RENT.

(Concluded from page 647).

How we again admire the garment! The kingdom was fully established, but decay rapidly set in and the Apostles presaged the coming apostasy, and how fervently did they try to overcome the inevitable by teaching and exhortation, but to no avail. John, the last, witnessed the rending of the garment, and how it was taken into the wilderness and left there; but imagine his joy when he saw an angel flying to earth (Rev. 14: 6), to choose a weaver to bring the garment forth and renew its fabric.

Prior to the year 1830, numerous channels were inviting to the angel for such a restoration. All the inhabitants would be willing to lend a hand (Amos 8: 11, 12), because they had been hunting for the garment. The great men seemed to realize the bewildering condition of affairs, as one wrote in the concluding verse of his poem-hymn:

“Ye diff’rent sects, who all declare,
 ‘Lo, here is Christ,’ or ‘Christ is there!’
 ‘Your stronger proof divinely give,
 And show me where true Christians live.”

Which of the numerous sects, championed by the learned, was God to utilize in bringing the garment from the wilderness and restoring it to its original lustre and fabric?

Delusion? No, it must be true. Here comes a mere boy, unlearned. Well did Paul exclaim that “not many wise men after the flesh, not many mighty, not many noble are called.” Yes this boy was tutored, as was Sammel of old, so thoroughly in the art of weaving and coloring that the fabric was completely restored. Through the channel of the non-revelationists, extant in His day? The Prophet Joseph Smith looked upon the chaotic condition of the world and so condemned the validity of sectarian baptism administered without the proper authority, that he once remarked, “What! New revelations in the old church? New revelations would knock out the bottom of their bottomless pit.”

Surely, God would be inconsistent, if He instituted His work through the various channels, denying the medium of revelation, which made this institution possible.

The glorious garment is wholly restored in color and fabric. No new patch on the rent. This new, and yet old, garment extends and drapes its folds on all peoples of the earth, warning

and sheltering hundreds of thousands, who glory in its fine workmanship. These are receiving of its benefits and being made free, therefore, saints, do not drag the garment into the dust, but hold it high, that it may never again become soiled and lost!

Oldham.

LESTER F. HEWLETT.

DIED IN THE SERVICE.

BROTHER DAVID MCGILVRAY, the son of John and Elizabeth J. McGilvray, twenty-five years of age, was burned to death with liquid fire, at Boulogne, September 18th, 1918. The deceased joined the army in February, 1915, and went to France in February, 1917. He was a member of the Liverpool Branch of the Church of Jesus Christ of Latter-day Saints.

FROM THE MISSION FIELD.

Release.—Elder Malcolm Hunter, of the Bristol conference, was honorably released on September 24th, 1918, because of physical disabilities, and has returned to his home in Paisley, Scotland.

Mutual Organized.—A Mutual Improvement Association was organized on Sunday, September, 22nd, 1918, in the Loddon branch, Norwich conference, with Brother Frank Alexander as president, and Sister Sarah Hook as first counselor.

Baptism.—A baptismal service was held at the Eastwood branch, Nottingham conference, Thursday, September 26th, 1918, at which five applicants were added to the Master's flock. Elders State England and Joseph Robinson officiated. A short service was held, at which President Leroy S. Dickson made appropriate remarks.

Transfers.—Letters of transfer were issued on September 19th, 1918, to Elders Henry H. Parker and Leland Hair, by which the former is removed from the Manchester to the Sheffield conference, and the latter from the Sheffield to the Liverpool conference. Elder Harold L. Browning was transferred from the Liverpool to the London conference, September 28th, 1918.

Lady Missionaries.—Lady missionaries have been set apart in conferences of the British mission as follows: Irish—Agnes Jane Hislop; Leeds—Annie Sheppard and Ivy Gwendoline Banham; London—Lillian Whitelock, Lousia P. McCready, Ellen McCready, Sophia McCready, Beatrice McGann, and Mary C. Osborn; Manchester—Sarah Bowyer, Kathleen Gladys Saxelby, Ada Duxbury, and Lillian Pickersgill.

Branch Conference.—On Sunday, September, 29th, 1918, a branch conference was held in the Ipswich branch, Norwich conference. President Oriol L. Anderson, Elder Arnold G. Holland, and two lady missionaries from the Lowestoft branch, Sisters Violet Coleby and Lily Walker, were in attendance. An excellent program of recitations and songs was rendered at the Sunday-school session, by the children. President Anderson addressed the school, and Superintendent Harriet Barker presided. President Anderson presided in the evening. The time was taken up with addresses by President Oriol L. Anderson, Elder Arnold G. Holland, and Sisters Violet Coleby and Lily Walker. One advancement in the priesthood and one ordination to the priesthood were performed, and a Sunday-school teacher was set apart.

Harvest Festival.—On September 29th, 1918, a harvest festival was held at the Nuneaton branch, Birmingham conference. During the previous week, the sisters of the Relief Society arranged, in a very commendable manner, an excellent collection of the fruits of the season, which had been given for the occasion by the saints and friends of the branch. Two well-attended sessions were held, and all went from the meetings rejoicing in the many blessings we are favored with, even in these hours of dark trials. On the following Monday evening, a sale of the products contributed for the occasion was held, and the sum of £1 14s. was realized. This sum was turned over to the Relief Society. All meetings were presided over and conducted by the branch officials. President Joseph H. Ririe addressed the saints at the Sunday meetings.

A Harvest Festival was held on the 29th of September at Hyde, Manchester conference. A large table, groaning under the weight of fruits, vegetables, and flowers, extended across the front of the hall. Two sessions were held. At the evening meeting the hall was crowded with saints and friends. The visitors, President Lester F. Hewlett and Elder Henry H. Parker, were the speakers at both meetings, and the tenor of their talks was, "God's mercies to us, while millions in the war-stricken countries were starving."

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN.